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THE MENTAL SCIENCE MAGAZINE

is issued in the interests of the new science of *mental healing*. It does not voice any "ism," but advocates a revival of the "faith once delivered to the saints," whereby healing from sickness and saving from sin and death are made proofs of Divine favor.

While advanced thought in every department of Mental Science finds recognition in its columns, its special mission is the healing of mental and bodily sickness, and contributors to its pages will, so far as lies in their power, always trace the connection between cause and cure of bodily ills and cause and cure of mental states.

Christians, physicians and scientists of every school are cordially invited to express their views on mental therapeutics and moral ethics through the open columns of the MENTAL SCIENCE MAGAZINE AND MIND CURE JOURNAL.

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AND

MIND-CURE JOURNAL.

"Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth."

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For Mental Science Magazine.

Is it Mind Cure?

ALICE B. STOCKHAM, M.D.

CASES FROM PRACTICE.

For over thirty years I have been a firm believer in the law of *Similia similibus curantur*, and whenever in my practice I have resorted to remedies I have usually given them according to that law.

I have, however, had experiences in the treatment of cases that have led me to question if there were not yet laws relating to disease and recovery that physicians had not fathomed. I have administered the same remedy in cases that seemed identical with entirely opposite results. In obscure cases I have *guessed* at remedies which in subsequent studies I found failed of answering to the law of *Similia*, and yet my patients would speedily recover.

The following cases may interest the students of mind-cure.

For many years a lady was under my care who was subject to uterine hydatids.

These growths would form and be expelled from three to four times a year. Each attack was accompanied by the severest suffering, hemorrhage and great prostration. I had several times taken her through the removal of these growths.

During my absence at one time she was suddenly prostrated with violent paroxysms of pain, accompanied by hemor-

rhage; indeed, had every symptom usually attending the expulsion of the tumors. My husband was called and scarcely left her for two days and nights.

When I returned home at three o'clock in the morning the doctor said: "You must go at once to Mrs. B. She is very low and must die if relief does not come soon. She has called for you constantly. I have been unable to get any response to remedies." "What have you given her?" "*Veratrum viride*." I hastened to the patient. I found her agonized with paroxysms of pain, accompanied by vomiting and fainting. Her pulse was quick and thready, her countenance leaden and pinched. I, myself, was startled, and feared there was little hope. Upon my entrance she knew me and whispered: "Oh! I am so glad; but it is too late; no one can help me."

I answered cheerily: "Don't say that! I am here to bring you through all right."

I ordered a clean glass, and so thoroughly was I convinced that she was waiting for me to prescribe that I dared even in that extremity to experiment by continuing the same remedy. In less than half an hour she became perfectly easy, and was sleeping soundly. The nurse and I both lay down and all slept until nine in the morning. The tumor itself did not come away for two days.

Many years ago, my husband, while attending a family in the country was asked

by an old man to prescribe for a fever sore. It was an old incurable ulcer upon which many physicians had experimented. The doctor assured him that he would cure him, and that next time he came he would bring a medicine especially adapted to it. "In the meantime," he said, (emptying a very small vial of *Silicia* 30th in a bowl of water) "wet cloths in this lotion and keep on the sore day and night."

Circumstances prevented the doctor's return until about two months after. When driving in that neighborhood he said: "There is my old man with the fever sore. Upon my word I have forgotten to bring his medicine. Hello! father, how is your sore leg?" "Sore leg! Why bless your heart, doctor, is that you? I never was so glad to see any one. Why, I have no sore leg." "What have you been doing for it?" "Why, I have done just what you told me and that was all. That medicine has cured me, and I want to know what it was." Sure enough, the leg was exhibited and bore no trace of being an offending member.

An elderly gentleman, a good liver, had consulted me frequently in acute attacks of rheumatism, pneumonia, etc. Several times he had hinted that he must go to some large city and have a surgical operation of a peculiar nature performed, evincing delicacy about revealing to me his malady. Finally, upon questioning him, I ascertained that he was suffering from incontinence of urine, and also stricture of the urethra.

I said to him, "Do you know I believe homoeopathy will reach your case without any surgical operation; it has done as great wonders as that. I had him give me his symptoms, which I noted down carefully, and told him I would make a study of his case. In the meantime I blindly selected a remedy for him to take for a few days.

In two days he returned, saying: "Do you know, doctor, that medicine has given me an almost unbearable pain in my hips

and groins, but the local trouble is perceptibly better?" "Well," I said, "then you are taking the right remedy, but too low a potency." I gave him a higher attenuation. In one week he came again, and said: "Doctor, you will not be prepared to believe that I am well. Ever since my last visit I have had no need of the protection I have worn constantly day and night for three years, and in every way I am a whole man. What is your fee?" His difficulty never returned.

An old lady with whom I had quite remarkable success in several attacks of illness, became offended with me through the misrepresentations of another party. In a severe attack of inflammatory rheumatism she employed another physician for three weeks. In all this time she got no sleep, and steadily grew worse. About eleven o'clock at night her son came for me. I found both knees enormously swollen and very painful.

She was utterly unable to move them and feared she would never recover. I consented to take her case if she would discharge the other physician. I made a hasty prescription and went to fulfil another engagement, promising to return and spend the night. When I came back, two hours later, her son, hearing my steps, met me at the door. With raised finger he whispered: "You don't need to come in, doctor. You have put a spell on the dear old lady, and she is fast asleep. You are the only one that can ever do her any good." I went home, leaving special injunctions to be called if there was the slightest need. Returning in the morning I found my patient enjoying a dish of toast. She said: "I believe you are a Faith doctor. The pain is all gone, and I never had such a splendid sleep." She had no return of the pain and her recovery was speedy.

It will be noticed in all the above cases, there was functional visible derangement, and they could not possibly be classed under what is called *imaginary diseases*.

For Mental Science Magazine.

Rational Mind-Cure.

JOSEPH RODES BUCHANAN, M. D.

FIRST ARTICLE.

Is there such a thing as the cure of disease independent of material remedies? The dominant party that has assumed (wherever possible) the control of the healing art would say no—but would reluctantly admit that imagination might do something—yet not enough to make it worthy of systematic study and application. Material remedies alone do they consider scientific and respectable.

To answer this question I would ask, Is man a body or a spirit? If he is both, which is the essential or more important portion of his being? Clearly it must be that which is permanent, and which is not continually changing and dropping to pieces. His spirit continues forever and forever improves. His body does not last ten years—nay, not five, for its substance is continually changing, decomposing (actually rotting) and retains its identity only by means of the indwelling spirit. Like the knife that has been wearing out until it has been furnished with a new blade and a new handle and spring, the body has not sufficient permanence for identity. It is a transitory affair, continually passing (under the jurisdiction and power of the spirit) like the sands in an hour glass; and to compare this transitory and irregular concourse of atoms, formed only to be destroyed, to the eternal power that dominates over its structure, continually receiving and discharging its elements, is to show a woeful deficiency of understanding that would unfit any one for acquiring the very rudiments of philosophy.

The spirit then is the essential man—the body the clothing only; and whatever we may do to the body is effective only as it may influence the living power within it. Food and medicine do affect the physical body and thereby affect its vital energy

within, and all the world is aware of their potency in causing and curing disease.

But is it not more effective if we can act directly upon the spiritual element, the eternal man, to whom the body is but a subordinate apparatus, subject to control from within? Can the spirit be reached only through the body—or does not spirit act upon spirit as matter upon matter? Cannot the spirit, the real man, be acted upon, improved, changed or injured without material agency? Does not hope sustain the flagging energies, and does not despair lower the vital powers—has it not carried many a victim to the grave?

Let us take a larger view of the question. Whence is the body renewed but from the world of matter which is like itself. But for the influx of oxygen, nitrogen, hydrogen and carbon in the form of food, the body would not grow, and could not even maintain its existence. Whence is the spirit developed? Something does not come from nothing, but from a reservoir of like material. The physical body is derived from the world of matter, and the spirit in like manner comes from the world of spiritual substance—the world that governs the phenomenal world of matter.

Never did a living being appear on the earth by the unaided action of matter, or mere play of chemical forces. The living thing, whether a plant or an animal, had in itself an element of life or spirit which was not matter, and that element was a portion of the infinite sphere of life and power which can never be seen by the material eye, but is visible to the opened vision of the spirit when man rises into the possession of his spiritual senses unincumbered by the material of the earth.

Not only does all life originate thus (and all the labors of Darwin, Haeckel, and a thousand other materialistic scientists have failed to discover that it ever came from a chemical universe of material atoms) but it is *continually maintained from the spirit world*. For as the body

cut off from the material world would soon cease to exist, so the spirit cut off from the spirit world would perish likewise; for man is not a self-existent being—not a microscopic God, sufficient unto himself. He is but the confluent centre in which spiritual powers assemble—a vortex of organized matter on earth, while from the higher spheres of being the influx is maintained—the source of its being, as dimly perceived by sage and seer, being far away in the depths of the Infinite.

Yes, man, the spirit, lives by influx from the Infinite, and this profoundest truth of all science and wisdom is plainly shown to us in that Divine plan of the human constitution which has been hidden through all past ages until revealed by the science of *Sarcognomy*, from which materialistic colleges turn away. Let me illustrate this so that all may understand it as clearly as the profoundest anatomists understand the structure of nerves, muscles and bones.

The body is the clothing of the spirit, and is formed by the spirit. It corresponds to the spirit, therefore, as closely as the glove to the hand, or the shell of the tortoise to its body, and by the study of the body we gain access to the mysteries of the spirit. Thus in the brain, by the study of all the separate organs and their anatomical and physiological connection I discover the mutual relations of all the faculties of the soul which act through the separate convolutions, and when I study the body in its correspondence and close communion with the soul, I gain an insight into the mysteries of spiritual life, not obtainable in any other way.

[TO BE CONTINUED.]

For Mental Science Magazine.

Reasoning Upwards.

MRS. A. M. DIAZ.

"The things of God are clearly seen, being understood by those which are made."

Unbelievers in mental healing seem to stand in awe before "solidity." It is be-

yond them to comprehend how a quiet, unseen influence can affect what they call a real, tangible thing. But reasoning upward from "the things which are made," we are led to infer that spirit power, the most distrusted because the most intangible, must be the mightiest on that very account. There was a time when a message could be sent across a stream only by the laborious means of swimming, or by paddle and canoe; now an intangible force takes it with no effort, just by the action of its own laws. We have seen the world's work done successively by solid implements, water and wind, steam, electricity; with each advance less of solidity and increase of power. Also, the more immaterial the agent the more omnipresent and instantaneous the action, and the more penetrating. Thus electricity which fills heaven and earth with light, and rends the massive rock, does at the same instant smite the insect creeping in the grass and search out the life of the little rootlets beneath. For the more powerful and omnipresent the force the more we see its work in detail, the great in the small. In spirit-force, therefore, as farthest removed from the tangible, we should find, reasoning upwards, the most of energy, of power over what is called solidity, of omnipresent action, of instantaneous action, and more distribution into details, the great in the small. It is well to carry out this thought because people doubting the Divine care for them individually often say, "Oh, so great a Being cannot care for little me!" As if a leaf on the outermost twig should say of the innermost tree life, oh, that cannot care for little me! But, as Phillips Brooks says, "The great heart beats, the rich blood flows, and on every tip the green leaf springs, yet the great heart is not burdened." Yes, we are in the Divine care because we are in and of the Divine, and the passages, "Not a sparrow falls to the ground" and "the hairs of your head are all numbered," express a vital, spiritual truth. Think of the care in de-

tail—the great in the small—as seen in the plant life of mold and tiny mosses and the insect's wing, and remember that “the things of God” (that is, of the spirit) “are understood by the things which are made.”

An eloquent writer, discoursing on the greater effectiveness of the more immaterial forces, illustrates his theme by the “magnificent planetary system, worlds beyond worlds, no beams of timber, no bars of steel or chains of iron, no pressure of wind or water, of expanding steam or gas, simple, subtle *gravitation* holds, impels, guides, as no material bond or power could. Under this mysterious agency not a globe great or small falters in its path, not a wheel jars or creaks, not a sound disturbs the deep and solemn quiet.” And, since God is Spirit, is not this whole “solid” creation a proceeding forth from Spirit?

LAYING HOLD ON LIFE.

When some uses of electricity were being explained a listener remarked, that the next force used would be spirit. And such use is no more inconceivable than a hundred years ago were some modern uses of steam, light and electricity. Doubtless the time will come when by this agency mind will speak to mind, distance no hindrance; when a thought of love, of upholding, of cheering, of warning, of strengthening, of healing, will be thus conveyed, and with an effectiveness in proportion to the immateriality of the agent employed. Reasoning upwards we reasonably come to this conclusion. The way of such communication may be by some immaterial thought—atmosphere, corresponding to the material one. Why not infer that “thing which is unseen” from this “thing which is made?”

But in proportion to the immateriality of the power has always been the previous unbelief regarding its use. Electricity, for example, has always been here, working for us as an all pervading force, getting small recognition, but when recogni-

tion came, and belief in it, when by laying hold on it we made it ours for our various needs, what wealth of gain! Yet there was previous distrust; even lightning-rods were opposed as being an interference with the workings of Divine Providence. And there was the gain of steam as a means of intercourse by travel; yet the first steamer crossing the ocean brought a pamphlet proving the impossibility of such a thing. And in all the above mentioned cases of advancement there have been plenty of very wise, very learned, very narrow, and very positive unbelievers ready with their maxim—the fools are not all dead yet—little dreaming that they themselves are proving its truth.

We must note that in each case of advance there has been no interference with a law—or setting it aside, but only the substitution of the higher law of the more immaterial force, and the same regarding the next advance to the still higher and still more immaterial things of the spirit. There is nothing unnatural implied. It is as natural to us to be spiritual as to be material. As a sensible writer remarks: “It is the height of presumption to restrict Divine action to our own understood line of things and then call our restriction ‘natural law.’” Those stumbling blocks to so many—direct answer to prayer, faith cures, mental healing of disease, are not miracles; they result from the action of a spiritual law as yet little recognized. True, there is a sort of general idea, and plenty of medical testimony that health is affected by mental conditions, but we have not yet lain hold of this higher power to make it our salvation. We do not get the fullness of it. We speak of resisting weakness and sickness by the strength of our own wills, which is a dependence very different from the strength of the Infinite. It is like one trying to raise himself by his own waistbands. “Be strong in the Lord and in the powers of *his* might.” This might is our sufficiency. We are its “habitation.” By getting the realization

of this indwelling strength—the realization that it is ours, by depending upon it, laying hold on it, we make it our salvation; and *thus* it is that we are saved, now, from sin and sickness; *thus* it is that we, now, renew our strength; *thus* it is that “no plague shall come nigh;” *thus* it is that “they shall take up serpents, and if they drink any deadly thing it shall not hurt them.” For this is to live in a Truth which “overcomes the Law of sin and death.” The truth that “I and my Father are one.” “He that is joined to the Lord is one spirit.” We are all joined to the Lord, for we can have no existence separate from that which is everywhere. We are one with Infinite Life. This is the truth that makes us free; this is that knowing God aright which is life eternal. This is the truth as it was in Jesus.

For Mental Science Magazine.

Mental Healing.

J. PHILIPS.

It may safely be said that all healing of sickness when no material remedies are depended upon is mental healing. The point at issue between the various practitioners of this mode of curing diseases seems to be as to what mental practice is most worthy.

To the outside world the contentions between the disputants are ridiculous and unchristian; but, setting personal dissensions aside, there is evidently an actual difference between the quality of one kind and another of mental influence brought to bear upon the sick.

There is no doubt but that we are all more or less like those we come in contact with. And the more intense the mental characteristics of the people with whom we associate, the more surely do we acknowledge to “imbibing some of their views.” It must be plain even to the most heedless of these matters, that a sick per-

son in a weak mental state would be more deeply colored by the “views” of those about him than one in health, who yet acknowledges to varying opinions and changed conclusions from intercourse with his fellow men.

As it is of inestimable importance in the formation and perfection of character that we be associated with those only who lead us to higher tastes and better thoughts, so it is also highly important that, if we are crude or unshapely in our conclusions with respect to our physical bodies, we be subjected to the dominating influence of only those who hold ideally perfect conceptions of the human form divine. If our friends acknowledge to a belief in our imperfection, and in their thoughts of us daily brand us with unholiness (un-wholeness, un-soundness), then it becomes necessary to call to our assistance, and their instruction, some outsider, whose conceptions of us may be reflected by us to finer issues than we manifest while under the “spell” of our friends’ beliefs.

How to choose this mental idealist, or healer, so that while getting perfect physical ideas of ourselves we may not get along with them some moral or intellectual unsoundness to by and by undermine even the correct views we have learned to hold respecting our physical selves, is the question.

And here is the difficulty, for here is the ground of sensible difference between the mentalists themselves, who are all working for the one end of curing the bodies of their patients as their first step, whatever moral consideration may lie in the background of their purpose.

From my own experience I have learned to know that all “scientists” are not competent judges of each other’s fitness, for factional splits on non-essentials render many of them spokesmen of prejudices quite as beclouding to charitable judgment as was Martin Luther’s, when the gentle Zwingli proffered his hand in

pledge of sweet friendship, despite doctrinal differences.

Neither can one tell by the number and marvelousness of the cures wrought by the practitioners, for it sometimes transpires that people of violent temper and faithless character "do many mighty works."

An article by "Philadelphia," in the January MENTAL SCIENCE, gave an explanation of the way much of the healing in metaphysics is accomplished, and so far as I know by the external manifestations of these claimants to public patronage, no visible sign of moral fitness for the work equals, in positive assurance, the "look of the eye" therein alluded to. The eye is a faithful and unmistakable witness of *character*. One unskilled in character reading could unerringly select his practitioner by the telling glances of this "mirror of the soul." No matter what the speech of your "scientist" may be, *scan the look of his eyes*. If the pupils are clear and deep, unmixed with the iris, his inmost life will bear inspection, and the touch of his thoughts upon your mind will sweep the chords of moral and physical being into harmony with the true and good.

Age does not dim the brilliancy of this reflector of the life-thoughts of a man or woman, but rather deepens it, causing the steady glance to penetrate your own with sweet strong loveliness, when the iris, blue or brown, which youth boasted, has long since faded with the gold or brown of the hair.

Among no people that I have met, professing the works of godliness, are there so many really good men and women as among the "faith" and "science" healers. And every one of these "many" workers faithfully obeying the command of their Master to preach the gospel, heal the sick, and cast out evil, has the clear vision of a "St. John." I know one lady, especially, past sixty in years, but with the fires of immortal youth shining forth from her deep-set eyes. She does not heal with the

rapidity of many of the "scientists," but like a "two-edged sword" piercing the joints and marrow to the separation from the patient's mind of every evil thought, is the cleansing influence of her fixed mental vision. To her I would trust my children; to her the moral toning of my own nature, with full faith in the Christ power vested in her.

Others I know, younger in years, whose eyes tell stories of plottings and schemings to undermine the life work and character of their fellow men and women; tell of mercenary promptings moving outwardly benevolent actions; tell of appetites and passions not swept out the temple builded for holy service; tell of revenge, malice, lurking cruelty, possible in manifestation if roused by opposition or defeat.

And all these characteristics it is possible to leave on the sensitive surface of a sick person's mind. Even the strong likes and dislikes of the practitioner are shared or "reflected" by his patient. A case reported lately is more amusing than disastrous, but shows how truly we speak of this matter. A well recommended "healer" had a lady friend whom he esteemed highly. She was short, stout, and blue-eyed. A lady patient, tall, slender, and dark-eyed, came to him for "treatment." After the first treatment she had a ludicrous sense of shortness, thickness, and blondeness, quite unlike herself, but it soon passed off, and she thought no more of it. After the second treatment the sensation was more marked and lasted longer. After the third she actually looked into a mirror to see if she were the new creature she held so strongly in mind. Then she mentioned the matter to her practitioner, who laughed heartily, saying, "I was thinking of Miss — while I was treating you, which explains the whole business." One "scientist," very analytical in the arrangement of her thoughts, always gives her patients a sense of quickened intellectual power, and sets them to thinking upon the ethical subjects that interest

her. Another, full of fire and fervor, heals her patients with remarkable celerity, and sets them eager with enthusiasm for Mental (or Christian) science. Another, gentle, warm-hearted, sympathetic, heals more slowly, but tones roughness to gentleness, coldness to warmth, and kindles sweet charity in the bosom of censoriousness.

And so out of the abundance of the practitioner's heart the mouth of his patient speaketh thenceforth—good or ill, showing the great importance of selecting for our upbuilding in both bodily and spiritual welfare a morally good and intellectually excellent "mental healer."

For Mental Science Magazine.

Boast Not.

IRA T. JOHNSON, M. D., M. S.

It is the boast of physical science that she has made her stately way to the forefront of human estimation by presenting demonstrable verities, leaving men free to accept or reject what appealed to their reason and judgment—while religion, she contemptuously and all too truthfully insists, has only pushed herself to recognition by intolerance of differing opinions, violence and bloodshed.

But there are some memorably cruel procedures in the past of physical science which must tend to check risings of pride in "places when it ought not." Not to speak of the years of practical vivisection in clinics and class rooms, and the noble army of self-appointed martyrs to the overstudy of contagions, cancers, poisons, insanity, etc., we may remember that Vesalius, physician to the Sultan Amurath, stood coolly by to watch the spasms in the muscles of the human neck as head after head of Amurath's Persian subjects was struck off in the interests of the science (?) of surgery and physiology.

And while Ingersoll, devout worshiper at the shrine of "star-eyed science," con-

demns the ancient practice of animal sacrifice as a symbol of contrition, he may be gently reminded that Pythagoras caused the slaughter of a thousand oxen to express his joy at the discovery of the hypothesis.

As the "heir of all the ages" looks backward over the past he sees no cause for boasting of the methods and means by which his inheritance was handed down, whether of religion or classified knowledge. He only sees that it is his duty to use the solemn patrimony wisely; to administer to bruised and hopeless humanity the meed of charity and tenderness withheld by bigotry and blind zeal.

Now that the true science—sure teaching of the Mind of God has reached us in all its simple beauty, there is plenty of hope and courage and comfort to bestow. All the need is of willing workers in the white fields of sorrow, and the only cry is, "Come over into Macedonia" and help us to deal to the world full measure of health through the saving power of Truth in its healing and cleansing mission.

For Mental Science Magazine.

Mental Conclusions.

S. HART.

If I wish to make a machine to do a kind of work I cannot make it a form visible without first formulating it in invisible mind. The work produced by the machine cannot be more perfect than the thought that preceded it, but may be less perfect, caused by the action of the machine while under influence of a power not anticipated by the maker. If the power influencing the machine to imperfect work is not drawn away from the machine it may destroy both the work and the machine; but this is as far as it can go; the intelligence embracing the idea of the machine can make a second.

It is not the machine itself that intelligence desires to express as a focalized

thought so much as it is the object for which it is made. If it is made to produce something, and that something has its pattern embraced in the idea of the machine, intelligence will not be satisfied with a work less perfect than the invisible idea.

Intelligence has a consciousness of his own well being. What then is this mind having consciousness and yet surrounded with imperfection because of some power which makes the seeming appear the real, thus failing to reveal perfection?

To have a consciousness of seeming reality does not make anything imperfect, but to conclude that it is real makes the thought imperfect and the thinker subject to illusion.

The mind deceived was not imperfect only in its conclusions. Its decisions were not based on a consciousness of the known but on the unknown. But mind is not asked to make conclusions in the realm of the unknown; it is not called upon to decide the source of its being while unreliable sense apparently preponderates in testimony.

The body moves to the conclusions of our mind. We must think and we cannot help thinking, but we are not forced to conclude our thoughts to the body's destruction. That which destroys the body is conclusive thought—the thought that turns out imperfect work by depending upon sense returns for its conclusions.

To believe you are right in your conclusions is no proof of correctness. To conclude that two and two are five is to suffer certain loss from entertaining a belief having no foundation in reality.

Right thought is the offspring of intelligence, while a belief is a supposition received as truth by the senses, and when presented to the court of intelligence has hurled at it the anathema of Jehovah's Law.

All Life is Spirit, and to conclude that life is sustained by the food and drink we put into our mouths is a supposition—a mistake in our problem of life.

There is no intelligence uniting a matter thought to a spirit God. There is no matter man as a product of the thoughts of Spirit.

The body we call man is the machine and not man. Man makes his thoughts manifest by it as a machinist expresses his thoughts by the machine he manufactures.

Is the body indispensable for the conveyance of thought from one mind to another? No. To answer otherwise would be to answer to the dictation of sense; the deception under the tree of knowledge; belief only; and to put sensation as actually inherent in matter is to conclude with the falsehood—"lie from the beginning."

The belief that the Life of the body is sustained by eating is an illusion as illusive as the mirage of the desert, and so long as the race follow it dissolution of the body will continue as the result of wrong conclusion.

And now since belief has become universal, rather than come to the truth and save the body, man has concluded Life is gained through death. To follow in this way is not only a dissolution of body but ends in a fruitless effort to gain self perpetuation. All who perisist in this way will be banished from the presence of Life into an existence of agony, deceived with the belief that existence depends upon life in matter.

From the Laws of Life.

Anger as a Cause of Disease.

ALBERT LEFFINGWELL, M.D.

The effect of sudden emotions upon the health has long been recognized by physicians, but is still insufficiently understood by the majority of other people. Not long since a venerable gentleman while sitting at dinner and chatting with his family, was accosted by a friend who entered the room suddenly. He responded with a pleasant greeting, which included

a pun upon his name, but it so excited his inward sense of humor that this slight stimulus brought on an attack of apoplexy, from which he died. One might almost say that he died from a jest.

Here was a man in perfect health at one moment, who an hour later was stricken with an incurable disease. The exciting cause of it was a sudden emotion, probably that of humor. How much more severe, therefore, are the effects of violent emotions when even the sensibilities which provoke to laughter can end so seriously.

Among all emotions there are few that are so thoroughly pregnant with mischief, if frequently exercised, as the emotion of anger. Anger is not simply hatred; it is not merely dislike; it is not even a profound antipathy, because it may be exercised if occasion occurs against those whom the individual most sincerely loves. It is simply the emotion of sudden rage. No two persons are alike in susceptibility to it. It may be created in animals as well as in human beings. A child may tease a dog or a wild animal confined in a cage in such a way as thoroughly to excite in it the fierce form of anger. All habits of teasing between individuals are liable to excite this passion. The memory of past injustice or wrong may provoke to anger when between strangers it would be almost impossible. On the other hand even two strangers, if at all excited and standing, upon what they deem their rights, may one or the other be provoked into the most violent rage for the pettiest of trifles.

One nation may be seized with rage against another. The feeling that usually exists between races or nations in time of war is simply this passion of anger carried to excess and operating upon a large mass of people. The sentiment which was felt by Frenchmen for Germans, or by the Germans towards the French fifteen years ago, was a kind of rage that differed little from the sentiment of anger as felt between two individuals or two families.

To say that it is utterly opposed to the

spirit of Christianity is to state a truism; and yet nothing is more certain than that numbers of worthy people allow themselves to become angry very frequently and on too slight provocation.

Now if a person finds himself easily excited by trivial circumstances to the emotion of anger, he should recognize himself as in a physically dangerous condition. Such persons are the victims of worry and overwork, and have suffered until finally the very centers of emotion are affected by profound exhaustion.

An extreme paroxysm of anger induces a condition of the muscular system which is peculiar alone to the effect of anger. The countenance, says a writer on this subject, assumes a distorted and repulsive appearance, so that one can more easily denote the sentiment of anger in pictures than any other emotion.

There are feelings under the influence of which one cannot easily picture the individual, but the rudest of Japanese artists or Chinese engravers is enabled to represent their heroes under the emotion of anger. The spasmodic contraction of certain muscles of the face gives a cold, hard appearance to the countenance. All the muscles are in a rigid condition. The heart beats more violently; the breath comes with difficulty; the person seems to catch his breath, and at times the heart almost ceases to beat. The whole vital organism is depressed, and this stage of depression is sometimes so overwhelming and violent that the person has dropped down dead under its influence. Immediately there follows upon this condition, which is usually but momentary, an apparently irresistible desire to annihilate or crush the exciting cause; and at this point one appreciates the power of refinement, education and self-control. The uncultivated and ruder individual strikes a blow. A man who has his emotions more thoroughly under control may feel the full force of the sentiment of anger and yet refrain from any aggressive attack. The

whole available energy of the organism seems concentrated in one whirlpool of emotion.

The immediate effect of anger on the vital power is often most disastrous. Dr. Corning, in his recent work on "Brain Exhaustion," cites a number of cases of this kind. The Roman emperor Nerva died in a fit of anger owing to an offense committed against him by a senator. Another emperor, Valentinian, while passionately reproaching certain deputies sent to him suddenly fell dead at their feet.

One of the most celebrated of English surgeons, John Hunter, died from the effects of a violent fit of anger and under a very singular circumstance. He was the victim of heart disease, "and knowing the danger of violent passions to one suffering from this species of physical infirmity, and his own liability to sudden outbursts of anger, he expressed the opinion that his life was in the hands of any rascal who chose to annoy or tease him. This prediction was eventually verified. Being involved one day in an altercation with his colleagues, one of them contradicted him in a peremptory manner. He suddenly ceased speaking, hurried into an adjoining apartment, and fell dead on the spot."

Perhaps no emotion is a more fruitful cause of insanity or mental disease than the emotion of anger. Recently I was consulted regarding a gentleman who was in a state of profound melancholy, with other symptoms of brain disease, the first onset of which was apparently caused by a fit of anger. Another case was that of a person whose occupation required frequent and vexatious chiding of others. This wore upon her in such a way that suddenly on one such occasion she fell to the ground attacked by apoplexy, and has since shown evidence of brain disease.

But there are cases in which anger apparently operates almost as a thunder storm on a sultry day. It clears the atmosphere. There has been perhaps a long

series of actions over which the individual broods, regarding them in the light of personal aggressions upon his privileges or rights. The hour strikes, the fit of anger occurs, the explanation perhaps is given, or at any rate the sensation in the individual is that of relief. Some persons feel that it is wise to be angry under sufficient provocation. There is never, however, sufficient to lose one's temper, because in letting loose passion one loses the reasoning power. Whoever recognizes himself as subject to fits of anger, should at the same time recognize his danger and avoid all occasion for its expression. No man or woman, especially of advanced age, can afford to be angry. Every time this passion is indulged in, *life is shortened*. There can be no doubt whatever that they live longest and happiest who are entirely free from all violent passions and emotions, of which anger, in its physical, mental and moral effects, is undoubtedly one of the worst.

For Mental Science Magazine.

One With God and Yet Not God.

ELIZABETH SARTWELL.

Is the beauty in the landscape? Is the poem in the language of the poem? Is the sentiment of music in the musical tones? Is the expression of a thing the thing itself? If so, why is it that, given one idea or sentiment to which three people are all alike open—by which three people may alike be equally moved—it may be conveyed to one by the poem, to which the second will listen unresponsive while he thrills beneath a musical rendering, while the third, deaf to both these forms of expression, is touched and swayed by a color representation?

If the expression of the idea *were* the idea, these three people being equally open to the idea would be equally open to each form of its expression.

If beauty were in the landscape why

should not every eye behold that beauty? There are certain words in the writings of Carlyle that seem to throb and glow with life force. But is there life in the words, or are they one with living thought? The more perfectly the form, the symbolization of an idea is one with that idea, the more perfectly it transmits that idea by seeming to *be* that idea.

But to the person to whom these symbols are unknown they are but so many empty husks, signifying nothing.

Once having listened to a noble poem, go away and forget the poem, and yet, if through the form you have caught the glory, that glory still remains. But leave the written poem for months with one who understands it not, and there is no glory for him.

It is a fact if I speak to you in English aloud you understand my meaning—let me speak to you in some foreign language you have never heard, and you do not understand. And yet let me take the same idea and communicate that idea to you silently and mentally, and you are equally open to the idea in either language.

In the spoken language the conscious thought was intent upon the vehicle of expression that was obliterated in the silent expression addressed to the unconscious thought.

The idea is all—the form is nothing. Nothing but a correspondence, a symbolization, a *oneness* of appearance and reality; and the more perfectly one the appearance is *with* the reality, the more is the reality made manifest.

So do you not see what these words mean?—*God made manifest*: how that we all, aiming at oneness with God, should know that ever in the divinest consummation of union with Him of which man is capable, we remain in ourselves—nothing?

And this is the fatal blunder of all ages, to invest the appearance of life with Life itself.

That has been the fatal temptation for great and God-like minds feeling the

mighty surge of God-like thought and power to declare, as I heard one of the greatest divines of to-day—how in *such* great moments they stand no longer under the shadow of the Almighty, they enter in, they *are* God;—to declare, as Emerson declares, "The simplest person who in his integrity worships God, becomes God."

How much truer what McDonald says: "When a man seems to think a true thought he is simply *being* thought by God."

Now can you not see how the true veritable man, the image of God, is one with Him—the reflection of His divine life and yet possessing no life?—"I and my Father are one,"—"I of myself am nothing—but the Father who worketh through me."

Ultima Veritas.

In the bitter waves of woe,
Beaten and tossed about
By the sullen winds that blow
From the desolate shores of doubt—

When the anchors that faith had cast
Are dragging in the gale,
I am quietly holding fast
To the things that cannot fail.

I know that right is right;
That it is not good to lie;
That love is better than spite,
And a neighbor than a spy;

I know that passion needs
The leash of sober mind;
I know that generous deeds
Some sure reward will find;

That the rulers must obey;
That the givers shall increase;
That Duty lights the way
For the beautiful feet of Pence.

In the darkest night of the year,
When the stars have all gone out,
That courage is better than fear,
That faith is truer than doubt.

And fierce though the fiends may fight,
And long though the angels hide,
I know that Truth and Right
Have the universe on their side.

And that somewhere beyond the stars,
Is a Love that is better than fate;
When the night unlocks her bars
I shall see Him, and I will wait.

—Washington Gladden.

Subscribe for the MENTAL SCIENCE MAGAZINE AND MIND-CURE JOURNAL.

The Fruit of Patience.

Written on parchment, illumined and rare,
Traced by friar with skillful care,
Stands this legend in letters fair,
Tipped and shaded with gold:
"Though patience is bitter, its fruit is sweet."
Wise old writer; through what defeat
Think you he learned that truth to greet,
There in the cloister old?

—Du Bois.

"Learn God, thou shalt know thyself: yea,
And shalt have mastery of all things.

THE science of mind explains cause and effect, lifts the veil of mystery from soul and body, reveals the scientific relation of God to man, unwinds the interlaced ambiguities of being, sets free the imprisoned thought, and explains the divine principle of man and the universe.—*Science and Health*.

THE exalting and healing effects of metaphysics show their fountain. Through mind alone we have prevented diseases and preserved health. In cases of chronic and acute diseases, in their several forms, we have changed the secretions, renewed structure, and restored health; have elongated shortened limbs, relaxed rigid muscles, made cicatrized joints supple; restored carious bones to healthy conditions, renewed that which is termed the lost substance of the lungs; and restored healthy organizations where disease was organic instead of functional.—*Science and Health*.

THERE does not appear the least intimation in history or tradition that religion was first reasoned out—but the whole of history and tradition makes for the other side, that it came into the world by revelation. Indeed the state of religion in the first ages of which we have any account, seems to suppose that this was the original of it among mankind.—*Butler*.

Each form of worship that hath swayed
The life of man, and given it to grasp
The masters key of knowledge, reverence,
Enfolds some germ of goodness and of right.

—Lowell.

Mind-Cure Drops.

Justice conquers evermore.

Common sense is not a common thing.

The pleasure of doing good is the only one that never wears out.

When you bury an old animosity never mind putting up a tombstone.

Some neglect their advantages, and then exclaim against their unlucky stars.

Strong thoughts are iron nails driven in the mind, that nothing can draw out.

We attract hearts by qualities we display, we retain by the qualities we possess.

Murmur at nothing; if our ills are reparable, it is ungrateful, if remediless it is vain.

Can one better expiate his sins than by enlisting his experience in the service of morals?

Women swallow at one mouthful the lie that flatters and drink drop by drop the truth that is bitter.

The celebrated and ingenious Bishop of Cloyne, in his "Principles of Human Knowledge," denies without any ceremony, the existence of every kind of matter whatever.

The one secret of life and development, is not to desire and plan, but to fall in with the forces at work—to do every moment, duty aright.—*McDonald*.

"Man receives according to his power of appropriating."

Every natural fact is symbol of some spiritual fact. Every appearance in nature corresponds to some state of the mind, and that state of mind can only be described by presenting that natural appearance as its picture.—*Emerson*.

Straws swim upon the surface, but pearls lie at the bottom. Showy parts strike every common eye, but solid ones are only to be discovered by the most accurate observers of the human head and human heart.

Talk about those subjects you have had long in your mind, and listen to what others say about subjects you have studied but recently. Knowledge and timber shouldn't be much used till they are seasoned.

The natures of men are as various as their fortunes. Some, like diamonds, must wait to receive their splendor from the slow touches of the polisher, while others, resembling pearls, appear at once born with beauteous lustre. The characteristic disposition does not in all cases reveal itself early.

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EDITORIAL.**Defeat the Bill.**

[Lecture by Rev. A. J. Swarts in Representative Hall, Topeka, Kan., Jan. 23, 1886, urging the defeat of a bill before the Legislature to prohibit "irregular" medical practice in that State.]

To the Honorable members of the Senate and House of Representatives, State of Kansas, here present, Ladies and Gentlemen:

When a question of general interest claims the attention of a legislative body, or of the public mind, no partisan spirit or local consideration should voice the issues. I would not come to your State and take part in any matters purely local, but as our National Government under the brave Lincoln watched against the extension or planting of slavery in your free State and elsewhere, so a nation of progressive thinkers are unwilling to see the regime and despotic reign of drug medication prevail in such a State as this to the extent that all other systems of curing disease shall by law be throttled or forever barred. In matters of such general character the voice of constitutional liberty claims a hearing, and echoes from ocean to ocean under the protection of our one flag, the motto of our nation, *E pluribus unum*.

I know your State very well. During the last few years I have passed several times through her rich and fertile domain. I can name many advantages and indus-

tries peculiarly her own, and while I may refer to some of these, it is not their praise but their protection that brings me here.

Human liberty and equal rights to all are deeply enthroned in every American heart as the foundation principles on which our great Republic rests.

It is a question of vital interest and the exercise of individual choice on matters of greatest moment that claim your respectful consideration this hour. It is said, "All that a man hath will he give for his life," hence it is proper to give attention to the systems that rebuke disease and protract human life.

A very respectable class of your citizens have in the past asked the body of Representatives now in called session to secure to them the exclusive legal right to attempt the cure of every afflicted person of your State. Failing in the past, they now attempt to play a hidden card. By the adroitness of craft they secured on yesterday the third reading in your Senate of a supplemental bill more coercive, farther reaching and more damaging to your State than you can now possibly conceive.

It is generally conceded by the people that any one holding a diploma from a medical college has a right to treat disease, but the class of physicians who urge the above legislation deny the right to other physicians who hold diplomas from varying medical schools, and it is this spirit of Allopathic ostracism that has sought and is now seeking to control the legislative bodies of this progressive State to debar every independent system of cure.

Against these demands it is asked by the people that "all modes of healing the sick shall be left free, and on a standing of equality before the law in this State—subject alike to the same rewards and penalties." It is urged that no legal enactment should "deprive the people of this commonwealth of their constitutional privilege of employing any practitioner they may prefer," or mode of treatment to relieve when disease invades their homes.

"The survival of the fittest" or merit alone should prevail in a free country. If statistical facts could be allowed to settle the question in this State or in the nation, the so-called "irregular" physicians and other healers would gladly submit the test, but as Catholicism once held it right to crush out Protestants by law, so the Allopathic school demands that they only shall be allowed to cure.

Let such proscription rule in your legislative bodies and prevail in this State, and it would force citizens sometimes to send twenty miles or more for a "regular" to attend upon their wives or their children for dislocated limbs, cases of poisoning, or any special danger, although a successful and capable practitioner were near at hand.

The real spirit of opposition we now encounter would not allow a "mother to give the simplest herb tea to her sick child lest she violate the law." It would not permit a friend or even a correct surgeon of another school to staunch the wound from which life is ebbing. It would ignore and forever cut off as unlawful the system which JESUS and the apostles practiced to cure the most malignant forms of disease, for their system was purely mental or by mind power, which often consisted in audible word and command only, for they never wrote prescriptions nor administered drugs. Nor would this iron-clad rule perpetuate or respect the command which can only apply to spiritual advisers or mental healers: "*Go ye into all the world, heal the sick, cleanse the lepers, raise the dead, cast out devils.*" Not only would this spirit shut out the apostolic or mental treatment, but if JESUS were to come again amongst us and treat disease by the mental method as formerly, he would be tried and convicted by such law, else he would be obliged to turn away from God's method of cure to study and conform to the profession of drugs.

This orthodox spirit of abrogation would enter every drug store and prohibit by law the sale of every patent or manu-

factured remedy, as also the use of standard drugs in the Homœopathic and Eclectic schools. It would go even further, for it would deny to all others the right to discover Truth, and thus would lock the wheels of progress and reform.

If we may not show the proof of merit by submitting statistics, or the ratio of cure by the independent practitioners as against the "regulars," it will be regarded highly proper to quote leading authorities in their own ranks. In doing this I would like to give the startling confessions of at least thirty of the most eminent medical teachers and authorities showing the failures of their art. Their own terms and language are stronger than I would use.

Among those who to-day denounce this old school of practice we will name the two highest authorities in medical literature—Dr. Forbes, of the *British and Foreign Medical Quarterly*, and Dr. James Johnson, of the *British Medico-Chirurgical Review* (the two most eminent medical reviews in the world).

"Sir Astley Cooper, the leading surgeon of the age; Magendie, the greatest physiologist of France; Mott and Parker, the two most eminent physicians of New York; Prof. Bigelow and Prof. John Ware, of Boston; the illustrious Benjamin Rush; John Mason Good; Abernethy, of London, and many others among the brightest authorities are on record against the old school." As a fair sample of their opinions and sayings I will quote the language of Dr. James Johnson in one of the British reviews named above. He says: "I declare as my conscientious conviction, founded on long experience and reflection, that if there was not a single physician, surgeon, man-midwife, chemist, apothecary, druggist nor *drug* on the face of the earth, there would be less sickness and less mortality than now prevails."

Legislative bodies are asked to compel the people to employ only these men whose leaders, the world over, confess the

failure of their own system to benefit mankind.

Dr. Jamison, of Edinburgh, says: "Nine times out of ten our miscalled remedies are absolutely injurious to our patients suffering under diseases of whose real character and cause we are most culpably ignorant."

Dr. Ramage, member of the Royal College of Physicians, London, said: "It cannot be denied that the present system of medicine is a burning reproach to its professors. How rarely do our medicines do good! How often do they make our patients really worse! I fearlessly assert that in most cases the sufferer would be safer without a physician than with one. I have seen enough of the malpractice of my professional brethren to warrant the strong language I employ."

To examine the reports of our National Medical Association, in which the acme of perfection should eclipse the brightest luminary of Europe or the Orient, we find enough to make an angel blush with shame, and to cause every legislative body to bar its doors against the first reading of any bill whose object is to throttle reform and to forbid honest attempts to improve upon the blundering system so adjudged by its own lights.

Dr. Gihon, medical director of the United States Navy, and President of the Naval Academy, made a wonderfully honest report to the National Medical Association, when it met at Cleveland. He says that of 1142 practicing graduates of regular medical colleges, 700 were too ignorant to pass the Naval Examining Board. He says: "Many of these have doubtless learned something of the art they began to practice in the dark, yet most of them have only learned to see as the blind see, and at what a fearful cost of human life!"

This system of practice or failure to handle disease with success, and which is condemned by its highest, honest lights, has asked of the progressive state of Kansas a proscriptive act securing to it under

the sanction of law a monopoly of the healing art. It asks every law-making body to debar all others, and to legalize only a "system more rigid than ever prospered in England or Germany—a system even despotic Germany is giving up, for there no diploma is now required, and the private student can take as high rank as the college graduate." To enact a law in this state that would deprive its citizens of their own choice of healers, and would coerce them to employ only those who give obnoxious and injurious drugs, would send a thrill of horror to nearly every Kansas home. It would veil the scintillations of the bright star of progress that sheds rich lustre on your dome in the central arch-way or bond of states.

Dr. Joseph Rodes Buchanan, now of Boston, was dean of the parent school of Eclecticism in this country for years, and for a period of 36 years was Professor of Physiology and Institutes of Medicine in four medical colleges successively. He was selected by the friends of reform last spring to defeat the Massachusetts Medical Bill. He says: "Medical legislation is so foreign to the spirit of American progress that its ultimate abolition is certain. In several states the acts have been pronounced unconstitutional. The legislatures of Maine and Ohio have rejected the proposed medical legislation in their recent sessions, and in Arkansas the Regular Medical Profession has become convinced of the uselessness of such legislation. At the late meeting of the State Medical Society the president urgently recommended the dismissal of the Committee on Medical Legislation as useless and impolitic."

It can be said to the credit of leading physicians, that they rarely ever ask legal protection. They have not the time, nor do they find it necessary to bring such matters into legislative halls, hence when brought in the inference is plain.

The chief medical alarm is owing to the fact that a fourth class of healers is astonishing the world by curing every

form of disease known to *materia medica*, and without the use of a single drug. This class, known under several names and varying systems, has augmented into a very large and rapidly increasing multitude throughout our nation. Thousands of graduates from medical colleges of all schools, and who for years were as successful as any in medical ranks, are turning from drugs and adopting the more successful methods that cure solely by the power of Mind, by the understanding, or Truth.

The true Mental Science and diviner knowledge of being is spreading like the "Sun of righteousness with healing in his wings." It is driving error from its hiding places, and with its own Damascus blades of Truth it is cutting the mazy horizon of medical darkness and opening the way for the coming day of scientific light.

The dawn of a new and wonderful era is upon us, and these oppositions to principles and reform are but the groans, the prelude to the great battle so imminent, out of whose throes will rise the great panacea, the general establishment of health and peace in the universal uplifting of the entire brotherhood of man.

Not till the fires of opposition grow hot with strife will the alloy disappear and the pure character of Truth come forth and shine in human hearts above the brightness of the sun. When charity as the symbolic dove of peace settles down upon us all, and when we rise from selfishness and hate to the Mind that is God, there will be room enough to admit the new systems, the advancing light and the marshalling forces whose motives and work are good.

Kansas has justly won a national fame and the name of being progressive. At first she was tried as by fire, but soon, as if directed by God, the boys in blue, fresh from privation, shot and shell, came with conquering march to settle these God-given homes, purchased and saved with blood.

This was to be the home of the brave,
And ne'er to be found the manacled slave.

The pestilence that devoured by night and day, and the war-like simoom of the desert were vanquished forever; and they who never learned to yield to hardships or invasion, have fought through until they present to-day in the galaxy of States one of the very best in the Union. The war whoop, the buffalo and the myth-

ical desert of other days have given place to productive fields, to peaceful homes, and to the iron horse plunging with commercial haste to bear her treasures abroad.

The liberality and chivalry that have made Kansas a great power and light in this nation, and brought rapidly the intelligent, the progressive and the free, will not now bar her doors against reform and thus drive thousands of citizens and wealth from her domain.

Let medical proscription become a law in this State, and be heralded near and far by the liberal press as it soon would be; let it once be known that Kansas refuses intelligent reform, and the word will go forth that she has stepped backward toward darker ways and darker ages, and refuses advancing light; let it be known that no system or means of cure aside from drugs can be practiced, and you will not receive the great per cent. of immigration that has so astonished all in the past, for every branch of business would be harmed by such a law.

Your agriculture, your railroads and commerce of every class would share the blow.

Several progressive States adjoining Kansas would rejoice to learn that she had adopted such a restrictive law, for then would they herald the contrast forth.

While Massachusetts and various other progressive, liberty-loving States have so recently refused to enter into any restrictive medical enactments, but leave their people free to employ any system of cure they desire, we shall rest satisfied that no influence can induce free and patriotic Kansas to lower one banner or sever one streamer from her columns of strength.

The thought I would impress upon you all, is the reflection that your people are now free to employ the method they wish, and that *merit only should decide*. If "Maud S." or "Jay-Eye-See" can distance a "Rarus," is that any reason why they should be shut out of the race, so long as "Rarus" is left free to compete? Success or *merit only* will cover them with glory, while the old-timer cannot beg protection at the hand of cowardly, slavish ostracism. The people are the judges in this field of medical reform, and *vox populi vox dei*, the voice of the people is the voice of God, is the central plank in our National Government.

From this out, we ask in the name of liberty, that the Allopathic or old school, the Homœopathic, the Eclectic, and, lat-

terly, the Hydropathic and electro-therapeutics, now so popular; the psychic and neurological methods of magnetic treatment, as also that the Mental Science or mind-cure system be free to work for afflicted humanity.

The force of law having interfered so often with reform in this field of highest interest, it seems that the arm of Almighty power now raises the escutcheon above the realm of law in the most successful method of cure in use, viz.: that which rose and radiated from Boston transcendentalism, known there as Christian Science, Metaphysics, or Mind-Cure. It challenges competition and seeks the most malignant forms of disease, and cures without an atom of drugs and without the slightest contact, when its students are clearly inducted into the *science of being*. The healer in this system of Mental Therapeutics sits several feet from the patient—or, may be in another state, and expels the disease by silent argument through the true laws of cure.

This science knows that disease is but a mental condition, a fear, a belief, and often a delusion. Denying that any life or consciousness can exist in so-called matter, it knows that disease can be declared only by mortal mind, for therein only can it exist. Matter cannot exist as the opposite of Mind, but exists as a visible expression of mind. It holds that all is Mind, and that there is but one mind as Absolute, or the real entity. It likewise holds that there is but one Life and but one Spirit in the universe, and that all are connected parts of the one whole, or the Infinite Mind.

It holds that the visible is unreal, and that Mind or the invisible is the real. It holds that God is not a personality in any local place, but is the omnipresent, immortal, invisible and real Life; that God is Love, Intelligence and Truth.

Our Mental Science University at Chicago, recently chartered under the laws of Illinois, has adopted the more general title of Mental Science for this system of cure and Truth.

Leaving this important interest with the brave and true, we now trust the chivalry and patriotism of Kansas. We believe that she sees the hand of God and reform in the new methods of science, and that she will permit her people to choose for themselves, allowing each system to stand or fall on *merit alone*.

Schedule of Stock Plan.

The Mental Science University is incorporated under the laws of the State of Illinois, for the purpose of imparting thorough instruction in the art of mental or metaphysical healing, as also for the publication and sale of Mental Science literature and works to elevate and bless mankind. Its Directors are careful, prudent men, and will work for the cause.

The corporation now owns the MENTAL SCIENCE MAGAZINE AND MIND-CURE JOURNAL by voluntary and legal transfer from its former publisher.

The stock was all subscribed by friends truly devoted to the cause; but the former owner of the MAGAZINE donated to the University thirty shares, of \$100 each, and this only is for sale. The Stock is forever non-assessable. The Directors wish to place these few shares with only friends of the cause who will work and be interested with a more worthy purpose than a financial aim. Of the par value and certain success there is no doubt.

The MAGAZINE is increasing its circulation very rapidly, and the best judges say "it must soon reach many thousands." Advertisers are being drawn to it, and the Directors will give careful attention to this department.

We handle all the best works on the science, and from our rapidly increasing sale of books a good and mutual interest will arise.

The chief returns will be realized from the instruction of students in the science of cure. The Directors have permanently secured a lady student from the Massachusetts Metaphysical College in Boston, who was editor of the Journal or organ of said college, to be chief teacher in the University for the current year, as also managing editor of our MAGAZINE.

The tuition for the complete instruction in our University is fixed at \$100 for each student, and a probable reduction to worthy indigent applicants who seem to be directed of God to us. Some consideration may be made where a husband and wife receive instruction in the same course. Considering the competency of the teacher who has inducted several students into the clear science since with us, who are

meeting with good success in mental healing, and the fact that the University issues DIPLOMAS to its graduates and confers upon each the Degree of M. S. [Mental Scientist], many will come to us from the East and the West for instruction in the science of cure.

The Directors prefer not to sell more than one share of this balance to any individual, that a greater number may become interested. Several friends can unite in the purchase of a share if they wish.

Any one wishing to learn more definitely of these general interests is invited to write fully and frankly.

Directors M. S. U.,
Per President,

161 La Salle St., Chicago, Ill.

Practical Workings.

If the outcome of the theories advanced by these new therapeutic students were not the practical results of healing the sick, cleansing the sin stained and teaching the ignorant how to live truly, their claim to attention would not strike the public as more worthy than any other reform struggling to hold its own against opposing social pressure.

But by the application of mind as directed in this science, the sick are actually made well, the deformed made perfect and the helpless raised to useful service.

To any of our readers who wish to know what classes of disease are treated and healed by this method we answer, that no kind known to *materia medica* baffles the skill of the faithful metaphysical healer. Those advertising in the columns of the MAGAZINE are all safe practitioners in the science, and will undertake the cure of any ailment which afflicts humanity. The following extracts from letters at hand may encourage other sufferers to hope for their own cure:

One man in our class was a poor paralytic: had spent all his money (thousands of dollars) trying to be cured: had been pronounced incurable. Mrs. H— gave him a special treatment, then told him to arise and walk, which he did without his cane, part way across the room and back to his chair. One of the healers associated with me has restored the hearing of a lady deaf for 18 years.

E. J. B.

From all my life being more or less an invalid, I am now so strong and free from illness of every

kind that it is attracting much attention. For answer to all inquiries I refer to my practitioner in mental healing.

M. I. R.

I have to thank Mrs. — for the restoration of my little daughter from chronic invalidism to health.

J. P. T.

Another thanks God for sight restored through Mental Science.

K. S.

OTHER REFORMS.

While the medical reformers (the Mental Healers) are patiently persisting despite every opposition in their labors for the sick, they must not forget to give large credit to reformers of other abuses more apparent to the majority of mankind than the use of poisonous drugs by *materia medica*.

The Temperance workers, few and single handed fighting the army of drinkers and sellers of alcohol, should receive our God-speed.

The Anti-tobacconists, fighting an almost more formidable because so-thought more respectable foe, must receive our supporting voice and money assistance.

The brave laborers' organizations—men and women defending "the ninety per cent." of our population eking by the sweat of brows a pittance for food and shelter and swelling the coffers of the Vanderbilts and Mackays of our civilization, these also must be cheered and bid success.

And last but not least, for in their triumph is the settling of the others, the struggle of woman for equal political rights—to this we must give tongue and pen and living energy of daily effort for the accomplishment of their righteous purpose.

We could wish they all, in the underlying principles and immense carrying force of scientifically directed mental operations might see the certain way out of every difficult strait—but, "the time is not yet." Meanwhile, side by side in the conflict, personal ambitions, jealousies, antagonisms laid aside, let all righters of human wrongs be of good cheer for "The Lord reigneth!"

"THE INDEX."

The strong organ of the Free Religious Association of the country quotes the author of "Old Theology" as holding the recognized opinions opposed to the materialistic conclusions of "Mind-Cure on a

Material Basis." But, though that author is a successful practitioner by his own system of therapeutics, he must be understood as differing from most metaphysicians in the *terms* he uses to express mortal mind or physical causation.

The time will come when all metaphysical healers and teachers will unite on the terms most appropriate to define their doctrine and practice; but that will probably not be till after the dense smoke of personal conflict has cleared away.

All sincere thinkers and workers for mental healing will be allowed a hearing through the *MAGAZINE* columns. Those who yet cling to material remedies (though recognizing to some extent the determining power of mental states in the cause and cure of disease), will soon yield the palm to their more successful brethren in medical practice—the healers by the Mind that is omnipotent—and thus by kindly fellowship we hope to "make the whole world kin" in the conclusion that "All is mind; there is no matter"—nor any material remedy.

PERSONAL.

The editorial card announcing Mrs. Eunice Walter, of Walter's Park Sanitarium, as one to whom patients could apply for help through Mental Science was premature, as that lady's study of the science was more for the purpose of investigating into its doctrine and methods than to make it the sole practice by which to heal the sick brought under her care.

The fame of "Walter's Park" as a health institution is established by the many cures performed by the system already adopted there, but some day we hope to hear of still greater work accomplished *through mind alone*.

UNIVERSITY NOTES.

The Mental Science University is now in practical running order and the classes already graduated are an honor to their *alma mater* by their successful practice.

All pursuing the regular course are granted diplomas by virtue of the charter rights.

Thanks are due the Committee on diplomas for the taste and judgment displayed in the design and wording of the same; all who have examined them commend.

We call attention to the fact that a graduate of the December class in Mental Science, from long

and successful experience as an M. D., feels competent to undertake the care of obstetric practice—a department in mental therapeutics scientists have hitherto hesitated to attempt. There is great demand for it however and we hope many others will hear the call to take up this important branch of mental work.

NO DIFFERENCE.

That Chicago editors are not yet informed as to the actual claims of the Christian Scientists is made apparent by the statement of the *News* of this city, which, in its report of the last annual meeting of the Christian Scientists' Association, announced them as "differing from the Metaphysicians." Christian Scientists are known among themselves as the "original metaphysical practitioners." The first college that sent them forth was legally chartered and is still known as the "Massachusetts Metaphysical College," and most of the "scientists" still advertise on their professional cards, "Metaphysical Healing."

REMOVAL.

We call the attention of our readers to the changed address of Prof. Joseph Rhodes Buchanan as announced in his advertisement. The removal was made necessary by the increasingly large number of students applying for entrance to his lecture courses, who could better be accommodated by a more central locality.

Prof. Buchanan's next course of lectures in Therapeutic Sarcognomy and Psychometry commences about the middle of February at 6 James St., Boston, Mass.

THE MARCH CLASS.

The next class in mental healing at the University will commence March 10th.

For further particulars as to tuition rates, length of term, diplomas, etc., address Mental Science University, 161 La Salle St., Chicago, Ill.

PERSONIFIED UNTHINKABLES.

The systematic scholar of the period, skeptical as to the doctrinal and practical bearings of the "new science" as announced by its standard books and periodicals, cannot do better, if he would satisfy himself of the logical defence the science is capable of making for itself, than to buy and read *Personified Unthinkables*, by Sarah Stanley Grimke.

In this little copyrighted pamphlet of 33 pages Mental Science, in its therapeutic application, finds the ablest "defender of the faith" yet in the field. The author

puts the doctrine of bodily healing parallel with the Socratic doctrine of virtue where-in he affirmed that "men act wrongly only because they form erroneous judgments." She goes on to prove, taking indisputable premises from which to proceed, that in like manner men are sick and die only because they form erroneous judgments.

It would be difficult to select the passage best adapted to prove that the author has grasped the situation and handled it with masterly tact, but we take from the chapter on "Contradictories" a strong paragraph:

"The fundamental lie, then, which opens the door to evil and which continues to hold it open is *physical causation*, or allowing the senses dictatorship. The office of the senses is solely to report phenomena. Reason translates it into knowledge. The senses should neither give us pain or pleasure. Either pleasure or pain denotes perversion of their use. In their office they should be as sensationless and unconscious as *perfect digestion*. The pleasure derived from the harmony of color, or sound, or proportion, should be wholly intellectual. Pain should be the revolt of the intellect against an untruth. For discord and inharmony are but expressions for a lie! Pleasure and pain are both results of the erroneous judgment of *Physical Causation*."

The book is printed by the Register Printing Company, Ann Arbor, Mich., and in paper cover, costs, post-paid, 25 cents.

MATERIALIZED APPARITIONS.

A little book called "Materialized Apparitions," by the artist E. A. Brackett, proves exactly the reverse of what its author with his delicate pen touches evidently means to, that is, he proves that there is not any such thing as a real return of our dead to this earth. He merely lays the fact bare that certain persons have the power of becoming mind mirrors for the reflection of our thoughts, causing them to float before us with all the apparent reality of vivid dream figures—with this difference, the "mental and moral atmosphere" of the person acting negatively for one's "finding himself reflected affects the quality of the manifestations."

The elusive and unsatisfactory nature of such phenomena must be a disappointment to those hoping for definite tidings from their departed, if, as he says, "the phantoms can take on almost any form they choose," that which claims to be a brother, [for instance, "a tall young man wearing a full beard can suddenly diminish

in size to a boy," or by the action of a strong will, can be moved from place to place or made to disappear altogether.

It is to be hoped that the beautiful ideal our sculptor author carries about in his "unconscious mind"—the Bertha of his imagination, almost as glorious as Poe's immortal "Lenore"—may some day externalize into solid marble for the admiration and delight of others who, like the disappointed psychical investigators, "M. J. Savage, W. C. Tallman and W. A. Hovey," can't catch glimpses of the ideal because of un-submitted-to "arrangements."

"HINTS ON METAPHYSICS."

The Boston *Courier* commends the above work by calling the attention of thinkers to its "exhaustive treatment of the subject," and the *Commonwealth* of that city makes special mention of a beautiful poem in the volume on "Divine Love." The Brunswick, (Me.) *Telegraph* reports its author, Prof. B. G. Butts, "an acute and fearless thinker and careful reasoner and logician," while many other readers note excellences which book reviewers have overlooked. This author wishes it distinctly understood that he takes a position against the purely metaphysical treatment, "recognizing Water, Air, Light, and especially voice culture, as *germane* to good metaphysical practice."

Metaphysicians and Mental Scientists of every school will realize great advantage by inserting their cards in our columns. We offer the following low rates: For cards of 17 words or less, six insertions, \$2.00; one year, \$3.50. For 35 words or less, six insertions, \$3.50; one year, \$6.50.

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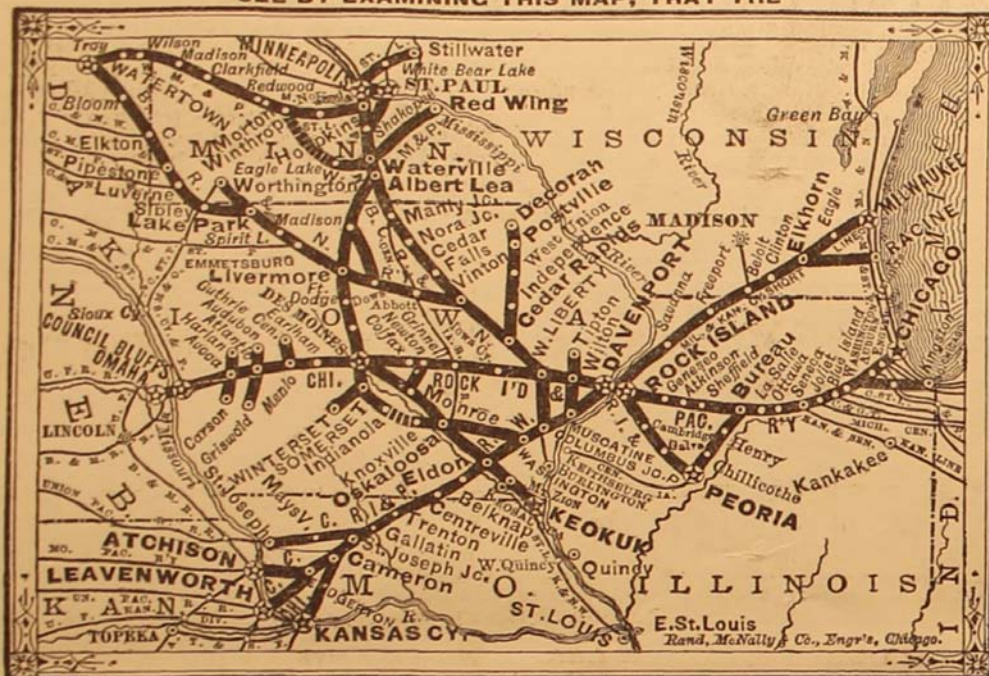
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